



## LEXICO-SEMANTIC ANALYSIS OF UNIMEANOUS AND POLYMEANOUS ARABIC WORDS IN "NASOIMU-L MUHABBAT"

*Ubaydullaev Abdulloh Khabibullo ugli*

*Oriental University, Teacher of Department of Oriental languages, Tashkent, Uzbekistan*

### ABOUT ARTICLE

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**Abstract:** The Arabisms cited in the work refer to the phenomenon of synonymy, a mutually synonymous series in terms of the semantic relationship of lexemes. However, according to the semantic composition of lexemes, single-valued and polysemantic words are distinguished. Through this article, we can fully explore the meanings of the words mentioned in this work of Alisher Navoi.

### INTRODUCTION

Most of the words used in the work of the great thinker Alisher Navoi "Nasaim-ul Mukhabbat" are words with several meanings. It would not be an exaggeration to say that Navoi was able to fully polish the subtlety of meaning and semantic possibilities of these words not only through the work "Nasaim-ul Mukhabbat", but also in the text of a number of other prose works. Such a position of his great master of words, the limitless possibilities of the word, according to linguist Bakhrom Bavoev, how true is the opinion that "Navoi used more than twenty-six thousand words in his works, proves that ri. In this regard, in this chapter we will try to analyze the Arabisms used in the work "Nasaim-ul Mukhabbat" from a lexical and semantic point of view. In particular, we focused on the word science, mentioned in the work above. The meaning of the word science in different literatures is interpreted differently. In particular, in the "Annotated Dictionary of the Uzbek Language" this word is interpreted as follows:

ILM- [Arabic – knowledge, science; theory] 1. Knowledge obtained as a result of study and research, analysis; skill, knowledge. The degree of knowledge. The right to education. 2. The field of activity related to science; the system of knowledge about nature and society; science. Science and craft. 3. Knowledge, training, skills related to a certain field of activity.

Ilmi ghayb (s.t. ilmi ghayb) The science of knowing hidden, mysterious things. [7, 195]

In this work we also find the following definition: "Science is a term that we often use. But Abu Tahir al-Abghari writes that it has a deep and subtle meaning: "Then they asked: What is the truth? I said: Everything is knowledge. They said: What is science? I said: Everything is truth." That is, any truth is proven by science, and any science is based on truth." [5, 5]

In this place it seems that the thinker uses the word knowledge in the sense of attaining the truth – Allah, Haqq, perfection.

In religious literature, we can see the following definition: “Knowledge is a blessing in this world and an honor in the Hereafter. This is how science is defined. So whoever needs this world, let him learn, whoever needs the Hereafter, let him learn, and whoever needs the two worlds, let him learn. Zanjī ibn Khalid r.a says: “When we were children, we came to Zuhri r.a. He told us: “Ask for knowledge. Then if you want this world, you will attain it, and if you want the Hereafter, you will attain it.” The level of science is very high. In our religion, knowledge is a great quality and a beautiful thing that has risen to high levels and statuses. Acquiring knowledge is one of the greatest prayers in our religion. Because a slave can know his Lord through knowledge, fulfill His commands, and also exercise the rights that belong to all creation. [4, 71]

Thus, it can be said that Navoi also pursues his mystical goal, using the word science in his work, creating combinations or imposing different meanings in the text from the point of view of syntactic and stylistic possibilities. At the same time, with Navoi's ability to use words, this word acquires the characteristic of polysemy. In "Nasaim-ul Mukhabbat" Alisher Navoi divides the sciences associated with Sufism into two types and classifies them as follows:

1. Visible sciences. 2. Inner sciences.

1) The work Visible sciences defines that it includes specific sciences that can be seen and determined by the eye.

These sciences are:

1) Aynul yaqin, ilmu yaqin; 2) Haqqul yaqin.

These compounds are Arabic adaptations, and these mystical concepts are explained in the sources as follows:

Allah Almighty blessed us in the Holy Quran:

وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرَضًا

"On that Day We will show the disbelievers Hell."

That is, Hell will be shown to them in front of them so that they can see it. This sight is also for the believers. In this regard, Allah the Most High said:

وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا

Each of you will enter it (Hell). (This) is a decree which is obligatory (by the will) of your Lord" [4, 71].

"Every one of you will enter it (Hell). (This) is a decree which is obligatory (by the Will) of your Lord" [4, 71].

Some people think that **وَإِرْدُهَا** in this verse means “entering it (Hell)”. No, it does not, but it means “the one who sees it (Hell) and passes by it”. The Arabs use the phrase **ترد الماء** (taridul maa). This means “reaches the water but does not drink from it”.

Yes! Because the Sirat Bridge, which all people cross, is built over Hell so that both believers and unbelievers can see Hell.

As for the fact that the believer sees Hell before entering Paradise, this sight reminds him of the grace and mercy of God. After all, Allah saved him from the torments of Hell that he saw. Then the believer will feel how great the blessing of faith is. This faith will lead him by the hand and safely lead him through hell. That is why Allah Almighty reminded us of this issue and said in the Quran: **فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ**

“So (on that day) whoever is removed from Hell and admitted to Paradise, a (great) achievement awaits him.” [4, 189]

And whoever disbelieves, Hell will be shown to him first. This vision before entering Hell will be a vision of sorrow, regret and fear for the disbeliever. Because he knows that after some time he will fall into this Hell and will not be able to get out of it. This issue is explained in Surah Takasur.

Allah Almighty says:

أَلِهَاتِكُمُ التَّكَاثُرُ  
حَتَّى زُرْتُمُ الْمَقَابِرَ  
كَلَّا سَوْفَ تَعْلَمُونَ  
ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ  
كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ  
لَتَرَوُنَّ الْجَحِيمَ  
ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ  
ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

(O people!) You have become busy (from worshipping Allah) with increasing (wealth). You have even reached your mausoleums (to be proud of them). No! Soon you will know (the consequences of this). Not again! Soon you will know! No! If you knew (the consequences of worldly things) with clear knowledge (you would not have taken him as a friend). I swear, you will see Hell! Once again I swear that you will see it with the same certainty! Then on that Day (the Day of Resurrection) you will certainly be asked about (all) the blessings bestowed upon you. [4, 187]

The meaning of the verse **كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ** in this surah is:

"If you receive from Me what I have informed you about the Hellfire and its torment, it will be as if you have seen the Hellfire. For I am informing you of the authentic, scientific view of Hell.

This situation is called "ilmul yaqeen". It is easy to believe what Allah the Almighty said about Hell in the Quran.

"But in the Hereafter you will see Hell itself."

And this is "aynul yaqeen". That is, on the Day of Judgement, when you pass the Sirat, you will see what Hell is. So, the vision with the eyes will happen at the end of the day, when passing the Sirat. By the mercy and grace of Allah to the believing slaves, the relationship of the believer with Hell ends at this limit (i.e. only with the vision of Hell). Then salvation from Hell is written for him.

That is why Allah says at the end of Surah Taqsur:

"Then on that Day (the Day of Resurrection) you will be asked about (all) the blessings that were given to you!" says **ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ**

"Then on that Day (the Day of Resurrection) you will be asked about (all) the blessings that were given to you!" says

But for the unbeliever - God forbid - the third stage of hell begins. This stage is very close. This stage will be when he enters hell on the Day of Resurrection and tastes the torment there. In this regard, Allah Almighty said:

وَأَمَّا إِنْ كَانَ مِنَ الْمُكْذِبِينَ الضَّالِّينَ فَنُزِّلْ مِنْ حَمِيمٍ وَتَصْلِيَةً جَحِيمٍ إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ

"If he is one of those who deny (religion), then there will be a 'feast' of boiling water and burning in Hell. Indeed, this (what was mentioned) is the truth. So recite the rosary in the name of your Lord! (He has many beautiful names)." [4, 92-96]

So we have intimate knowledge of Hell. This is the science of Hell and the information about Hell in the Quran. This is the knowledge that our Lord revealed to us about Hell. He warned us about Hell, saying: "Surely, the characteristics of Hell are such and such." While we were living in the prosperous life of this world, God brought us into Hell, called us to beware of it, and showed us the ways to beware.

Aynul yaqin will happen in the next life, when we pass Sirat and see hell below us. Then we will see hell with our own eyes. And the truth is close only to the unbelievers. On that Day, the unbelievers will be thrown into hell and will be spared from torment. This right is close.

It seems that Navoi uses the word "science" in this work as a polysemantic word.

In addition to the meaning given above, this word in the work ILM - 1. Knowledge, enlightenment. 2. Science, a set of knowledge related to any field: a) expert scientists; b) student - students; c) musical - theory of musical science; g) and lorayb - correct knowledge without form, religious knowledge; d) and ghaib - to know the secret, to inform about the future; s) to believe in the science of action; s) it is seen that it is also used in such meanings as grace and virtue. For example,

...he also founded a madrasah for students of natural sciences. (Nasaimul Muhabbat. p. 122)

The word "glue" is also used in the work, and this word acquires multiple meanings according to its semantic content. For example,

**ILTIYOM** - connection; finish: as restoration.

. (Nasaim-ul Mukhabbat. p. 139)

In this text we see that this word is used in the sense of an ending.

In this same work the word compliment acquires several meanings. In particular

**ILTIFOT** – grace, attention, favor: And they received many compliments in this matter and blessed them with many folds of blessings. (Nasoimulmuhabbat. p. 160)

In addition, this word is used in other works of Navoi in a number of other meanings: -ayla - look, favor; [3, 13] -kyl – 1. Pay attention; in favor of [2, 111]. 2. We see that Lutfan also intends to visit [3, 13].

In the work faith, trust, faith in God; we see that the word "faith", meaning "religion", has acquired many meanings due to Navoi's ability to use words. The reason is that we see that in the text of the work itself "Nasayim-l-Muhabbat" it is used in different meanings. For example, in one place the meaning is -duosi (One prayerful person said that if Khoja helps us with the prayer of faith, then we will save the life of this devilish domgogid),

**LISON** - language, speech, word: - pain - mental pain, sadness, - i case - recognition of one's inner meaning from its external state, manifestation; - ul ghaib - ghaib means divine inspiration, inspiration.

For example,

...Shamsiddin Muhammad Hafiz Sherozi-Alar - lisanul-gayb and translator-asrodur. (Nasoim-ul Mukhabbat. - 184 p.)

**LIQO** — to meet, to see, to be a resource; -show-//top -to show, to get acquainted; -siga musharraf bel-deydar means to see, to meet, we can find in the text of the work. For example,

I went to the league of Chun Alar. (Nasaimu-l Muhabbat. p. 127)

**LIHOF** – blanket, coverlet; It is noted that the word "clothes" has several meanings. In particular, in some zrinas Lo 1. -ku; We can notice that the loading -do, Lo 2. -no, not (negation sign) represents: Lo ilaha illallah – there is no god but Allah alone: Someone said in Jami: Lo ilaha illallah. (Nasoim-l Muhabbat. p. 110).

**MABSUD** - interpreted, disseminated; sent representative, widely open; mawdlid - place of birth: time of birth

- Their birthday is Tashkandur, and their father is a dervish (Nasoim-l Muhabbat. - 139 p.)

**MAVOIZ** - sermons, admonitions, warnings, teachings: And his language is like a sermon and advice with the Turkish alphabet (Nasoim-l muhabbat. p. 157)

**MAIZUB** - 1 Crazy; 2. People of Sufism. (...Khoja Ubaydullah said that His Holiness the World commanded that if I could reach any place, I would ask the Majzubs) [4, 166].

2. Assembly, (the sages need three things for the entertainment of souls in the heavenly assembly); figurative, mazbut (judge, closed; clear, firm; mastered, possessed), mazid (excess, increase; personal name; min mazid - more than necessary, more), mazmum (1) accused, bad; hated; 2) error, censure, censure, bad: ... the circle of will is relative and the interpretation of dhikr - the meaning of taking two sheikhdin), mazar (1. Grave, grave, mazar: And his mazar is in a place called Yassi in Turkestan, this is his event mawlid and manshaydur [4, 165]

2. We can find many words with the meaning of a shrine).

The work also contains words that are unambiguous, i.e. have one meaning. For example,

The word Iloho (O my Lord) is a word with one meaning, and we noticed that it is found in the work "Nasoim-ul-Muhabbat" with the same meaning. Similarly, Ilhad (- atheism, disbelief in religion: Sheikh ul-Islam says that there are two types of admiration: one is public admiration and ul ilhad and misguidance, and the other is special admiration) was used in the work, [4, 160]

There are many such words in the work. For example, ilma, ima, imamat, maylon (desire), makkiy (- makkan), malbusat (clothing), maloik/maloik (angels, angels), mankuha (married wife), manokid (qualities, virtues, beautiful facial features)). (patron of knowledge and enlightenment: ... murad bu mubham ad-din ul hazratka janobi maarifpanah Khoda Hafiz Ali Jamidur...), [4, 165]

The word "yarik" is used in the work. This word as a polysemantic word is explained in dictionaries as follows: 1. Current, flowing; wander around; walking; late; walked 2. Implementation. 3. Managed. 4. To be depicted, to be noted, to appear, to be seen - to be-/die- 1) to flow, to flow; 2) to continue, to expand; 3) to demand, to be a sentence; 4) said, used in the meaning of mention, we see that it is used in the meaning of "Masoimul muhabbat" said, mentioned. For example:

It is also true that the word "unreal" did not enter the language. (Nasoimul Muhabbat, p. 172).

According to the semantic connection of the lexemes, the given examples relate to the phenomenon of synonymy. However, according to the semantic composition of the lexemes, unambiguous and polysemantic words are distinguished.

## CONCLUSION

In a word, Alisher Navoi is not only a literary scholar, but also a linguist. His ability to use words, his attitude to the common language are not so high in the works of other thinkers.

At least 55-60% of the words used in Navoi's "Nasoim-l Mukhabbat" are Arabic borrowings.

The Arabisms cited in the work belong to the synonymous series, the phenomenon of synonymy according to the semantic relationship of lexemes. However, according to the semantic composition of lexemes, unambiguous and polysemantic words are distinguished. Among the Arabisms used in the work "Nasoim-l Mukhabbat", it means place (Marginani - Margilan), which means the name of the rank and rank.

(sheikh, mujtahid (one who tries hard, one who gathers efforts, an expert in religion), muzain (decorator, decorator), which means the name and surname of a person, mawlana (- great, great, master, master), geographical names. The meaning of Arabisms is as follows: those considered unambiguous - unambiguous words. The use of polysemantic words in the work, of course, proves the greatness and uniqueness of Alisher Navoi's mastery in the use of words, and this was recognized by

the linguist Abdulhamid Nuromanov, [6, 219], N. Saidirahimovalar [8, 116], in other words, proves that he is a "great linguist".

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